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A Few Days at Nashotah.

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Misc.

By W. Hillyer Ingraham Esq.

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The three following letters were written at Mackinaw, in August, 1847, shortly after my return from spending "a few days at Nashotah." Their object was to correct certain erroneous views of the Institution, which were current among Churchmen. They were sent to The Calendar, and from thence copied by the editors into other Church papers. I supposed that then their work was accomplished, and they would pass into oblivion with other newspaper articles. During the past year, however, enquiries have so often been made for them by those wishing information on this subject, that the friends of Nashotah have urgently requested their reprint in a pamphlet form for circulation, and I feel it a duty to acquiesce in their judgment on this point. I have also added my name, that any responsibility for the statements made, might rest upon me.

It was first intended to rewrite the articles, and interweave an account of the present state of the mission, but upon reading them over, I find it would be impossible to do so. A few notes, therefore, have been added, (enclosed in brackets,) while in an appendix the progress of the institution for the last eighteen months is given, and also the changes which have been made in its organization.

W. INGRAHAM KIP.

Albany, March, 1849.

A FEW DAYS AT NASHOTAH.

LETTER I.

FIRST IMPRESSIONS.

It was on the morning of July 27th, that we left Milwaukie, on our way to Nashotah. A shower which had just passed over imparted a freshness to the landscape, while the cool breezes which swept over Lake Michigan gave the promise of a pleasant ride. As we left the city, we passed a group of Indians—flaunting in the gay colors they so much prize—a remnant of the powerful tribes which a few years since occupied this beautiful territory.

A short ride and we entered the broad belt of forest which for hundreds of miles stretches along the western shore of the lake. Occasionally we passed heavily loaded wagons, filled with the household utensils of German emigrants, who are crowding into the North West. Women, still wearing the picturesque head-dress they used at home, and young children, were sitting among the furniture, while the men, in their blue frocks, were trudging along wearily on foot. It was a sorrowful contrast to a scene I once witnessed on the Rhine. We were descending the river in a steamer which also carried some hundreds of emigrants who had just left the Fatherland for the distant regions of the New World; but notwithstanding their recent parting from the old familiar scenes of home, they seemed cheerful and buoyant, and beguiled the time by singing their national songs. They were looking forward to a new home, which the imagination represented to them as an El Dorado. But with these, the feeling was far different. They appeared sad and dispirited. Worn down by the long confinement of their sea-voyage, they were now in a land whose very tongue to them was strange, and they were beginning to encounter the realities of Western life.

For miles our road led through the forest—sometimes, entirely unbroken, its giant trees towering high above us—then a partial clearing, with the log-cabin of the first settler—then a better house of wood, being the second generation of buildings—or more generally, the wooden house built adjoining the log cabin, so that the latter could be used for the kitchen. The corn of the settler was growing among the charred and blackened trunks of trees, which the fire had left unconsumed, while the road at times wound among the stumps which remained as they had been left by the axe of the first emigrant. Then we would come to a tract covered with giant trees, dead and leafless, presenting the appearance of a winter forest. They had been girdled the previous year, and thus killed, while the owner of the soil had not yet had time to fell them.

Fourteen miles from Milwaukie, we reached *Prairieville*, a small village scarcely seven years old, the inhabitants of which have now with good taste restored to it the old Indian name of *Waukeshaw*. It is beautifully situated, with hills overlooking it on one side. During the half hour we remained to rest the horses, I accidentally met with our Missionary at this point, and was shown by him the church building. It is small, and plain as possible, with accommodations for less than a hundred people, while in its neighborhood the Romanists are erecting a large and substantial stone church. In this way it is that, through the mighty West, we permit them to be the first "to inherit the land."

From *Waukeshaw* it is eighteen miles to the residence of Bishop Kemper. Most of the way is through oak openings, by which in the West they mean, country covered with oak trees in clumps, and without underwood, presenting the appearance of a natural park. Here they stretch on, mile after mile, far as the eye can reach, so that we could imagine ourselves in the middle of one of the beautiful parks of England. They present, indeed, precisely the same appearance. At last through an opening among the hills, we began to catch distant glimpses of lakes, from which we knew that our journey was drawing to its end. About three o'clock we reached a tavern, surrounded by a cluster of a dozen houses, the beginning of a town to be called *Delafield*, where we were directed to take a side road into the forest, with the information that the second house was Bishop Kemper's. A mile farther brought us to the gate, and in a moment the Bishop, attended by the Rev. President of the Nashotah Mission, came forth from the house to meet us.

Would my readers like a description of the *Episcopal Palace?* or

do those who are living amid the luxury of the East desire to know how a Missionary Bishop lives in the far West? We might tell them to imagine a clearing of a few acres in the depth of a mighty forest, and then on the verge of the woods a small cottage-like building, which as you stand in front of it, presents the appearance of a single story, with but three windows and a door. It was the first building erected by a settler, from whom the Bishop purchased the land for a farm for his son, and then at the expense of a few hundred dollars he endeavored to make the house habitable. For probably eight months of the year he is travelling incessantly over his wide-spread Diocese, "in perils by land, and perils by water,"—now, under the burning sun, crossing a prairie two hundred miles in length, without a sign of habitation—now, in districts where roads there are none, following the deep worn Indian trail through the otherwise pathless forests—and now, on some of the swelling rivers of the West, trusting himself to a frail canoe—always, unwearied in labor, "seeking for Christ's sheep that are dispersed abroad," far from the sound of the Church going bell, that he may win them to the true fold. I was told by a layman of the diocese, that the Bishop would land at Milwaukie, after a two months' tour of duty in Indiana, and without even taking time to go home, set out at once for the more distant West, to confirm the scattered Churches in Iowa. Were he to hear that five persons desire confirmation at a thousand miles distance, he would set off in three hours.

When a visitation is finished, and he is able to return for a short time to his family, this is his home. Without a room large enough to contain his library, with his books and papers often most inconveniently packed away in boxes—exposed to difficulties which would horrify our dwellers at the East—he cheerfully furnishes to his fellow-laborers an example of primitive simplicity and self-denial—sharing their hardest toils, and showing himself every where, *the first Missionary of the Diocese.* His own private means and his Missionary salary, are devoted unsparingly to this cause. In making these statements, I trust I am not passing the bounds which delicacy would prescribe, for I am only writing what I every where heard through the Diocese. Neither is it to honor the individual that it is done. His record is on high, and there will he receive his reward. But it is well that our brethren at the East should know how it fares with those who are laboring beyond the Great Lakes, and while they too often give to this cause with stinting avarice, let them compare their self-denial with that endured by those who are here breaking up the fallow ground, and striving to sow the seed,

where a few years will see a scattered population expand into a great nation.

We might add that the Bishop shows not only the simplicity, but also the open hospitality of early times, where the hearty welcome placed us at once at ease, while the taste and refinement which his accomplished daughter has imparted to her home, made us forget that we were fifteen hundred miles from the capital of the Empire State, in the far West, with its primeval trees rustling around us.

The lands of the Nashotah Mission join those of the Bishop, and after dinner I proceeded thither to take up my residence, leaving the rest of the party to enjoy the hospitality of the Bishop. The President conducted me by a foot-path of about half a mile through the woods, and I availed myself of our walk to obtain from him some information with regard to the past history of the Institution.

It was in Sept, 1841, that Messrs. Breck, Adams and Hobart, came to the Territory, and made their head quarters at Prairieville, while a circuit of thirty miles around was alloted to them as their Mission. At that time there was scarcely a house between Milwaukie and Prairieville, while they were often obliged, in seeking out the scattered settlers, to thread their way through the forests by the old Indian trails which had been trodden for centuries before the white man came. In the course of the second year Mr. Hobart returned to the East, but Messrs. Breck and Adams have continued to this hour devoted to the enterprise—the former as Head of the Mission, the latter as Professor. They remained but nine months at Prairieville, when it was thought best to obtain a situation of their own in the country, and with the consent of the Bishop, they settled at the Nashotah Lakes.

We had now reached their residence, a correct idea of which it would be difficult to give on paper. The whole of this part of the country is intersected by the most beautiful lakes, so that from a hill a few miles distant, eleven can be counted in sight, while more than double that number can be found in a circle of twelve miles. They are of various sizes, the largest being about two miles in length—some dotted with islands—the water perfectly clear—and the shore generally a high bluff, rising many feet above the surface. Two of these, which approach within a hundred feet of each other, and are united by a little brook, have retained the Indian name of *Nashotah* or *Twin Lakes*. On the bank of one of them, where the shore rises fifty feet above the water, and then spreads out into a level *plateau*, covered with oak trees standing in clumps, are the Mission buildings. The smooth and placid lake, clear as the famed

waters of St. George's Lake in our own State, stretches out before them, about a mile in length, and half a mile in breadth. The noble forest trees wave around its banks on every side, while from the high grounds on the opposite shore, a small prairie spreads out for a couple of miles, having on its centre the old sepulchral monuments of the Indians. These are high mounds of earth, piled up, perhaps, a dozen feet, and arranged in the shape of various animals, the outline of which can readily be traced. One represents a tortoise—another a serpent—another a bear—while some, from the large trees growing on them, must be of great age.

Scattered over the grounds of the Mission, under the lofty oak trees, are eight or ten low wooden buildings, devoted to its use. Chapel, dormitories, dining-hall, workshops, recitation-rooms, are all, here, constructed with that simplicity and plainness to which their poverty has compelled them to adhere. In the centre of the grounds, a low paling surrounds an Indian grave. Who sleeps below they know not; probably some chieftain of the powerful tribe which once lorded it over these beautiful shores, but has now been driven towards the setting sun. The members of the Mission found it when they came. They have preserved it from desecration, and probably it will remain long after the mighty mounds on the other side of the lake have been levelled to the surface of the surrounding prairie. The view from this spot is probably one of the most enchanting that the world can furnish. It has been the lot of the writer of these lines to look upon many of the landscapes which, in our own and other lands, are celebrated for their picturesque effect, yet never any where, among the far-famed lakes of England and Scotland, or even the sunny glades of Italy—has he found a scene more beautiful than that presented by the Nashotah lakes.

Here it was our good fortune to meet with the Rev. Dr. Muhlenburgh, of New York , who had preceded us a few days, and was staying at the Mission. Years ago, at St. Paul's College, Flushing, the one who now acts as Head of this Institution was his pupil, and this is far from being the first time that Dr. M. has been called to rejoice with thankfulness as he beheld the good seed he formerly sowed, now bringing forth abundant fruit for the benefit of the Church and the world.

Being joined by the Bishop and the ladies of the party, we proceeded to go the rounds of the Institution, under the guidance of the President. The first buildings to which we came were those devoted to the laundry department. They are on the borders of the lake—one being for washing—another, which contains a fur-

nace, being used for ironing—while the third is occupied as a bed room by the student who is over this department. As this matter has been the subject of more comment than any other connected with the Mission, it may be well to explain it fully.

In the poverty of the Institution and of the students connected with it, it is of course necessary to have every thing they can, done by their own members, that they may pay out as little money as possible. The washing, however, was at first put out, and the President informed me that he always expected that it should be. In the difficulty, however, of procuring servants in a new country, it was no easy work to find any one to discharge this duty.* In addition to this, it was expensive. Some of the students, therefore, came to the President, and proposed that they themselves should do it. He found upon calculation, that this would save the Institution $500 a year—no slight sum to them—and therefore assented. And now, he says, there are always those accustomed to indoor employments, who request to be put on this department, preferring it to other kinds of labor that would be allotted to them.

Every thing else connected with the clothes, their making, mending, &c., is done in the neighborhood, out of the Institution.

A short distance further, on the borders of the lake, is the Baptistry. It is a flight of steps leading into the water at a convenient depth for immersion, where a platform has been placed on the bottom. Many of the settlers around are Baptists. The Rev. President has therefore, wisely made provision to meet their difficulties at the outset. When he encounters those with whom immersion is

* The difficulty, almost the impossibility of procuring servants in the West, can scarcely be realized by those who are living at the East. Where land is only a dollar and a quarter per acre, every settler becomes of course a landed proprietor. His family therefore, feel above discharging any menial office. Even the cook, a colored man, who now is employed at Nashotah, had to be procured from one of the lake steam boats, at the enormous wages of $20 a month. And this is for doing the simplest kind of cooking, without including baking. A servant could be procured at the East to discharge all his duties, for $6 a month. This statement will show the reason why the washing of the Establishment would be so expensive.

The reader must indeed bear in mind, through the whole of these articles, that it is the account of a state of things widely different from any thing to which he is accustomed. As the country fills up, and a different class of settlers come in, some of these features of Nashotah might be remodelled. At present, surrounded only by the log cabins of the recent settlers, it seems to be difficult to arrange it otherwise. We have mixed much with those who have gone to that country, and been told again and again by those brought up in refinement at the East, "Here we can not get servants, we are obliged to do our own work." Why then should this be used as an argument against Nashotah—as we have often heard it—because they have the same necessity forced upon them? At some future day it will not be so.

a *sine qua non*, he takes the true ground, that the Church authorizes this form, and he therefore offers to perform it. In this way many are won, who otherwise would be driven into schism, and he informed me, that during the past year he received into the Church at this spot, twenty-five individuals, who thus by baptism put on Christ in the crystal waters of this lake, worthy of the name of St. Sacrament, which the early Jesuits in New York bestowed upon Lake George. The first portion of the service is performed in the Chapel, and the remainder at the Lake. The form of immersion, too, is different from the way in which it is performed among the Baptists, where the individual is immersed backwards. Here, he kneels in the water, the officiating Priest places one hand behind his head, taking him at the same time by the hand, bends him forward till the immersion is complete, and then aids him in rising.

We happened to have arrived during the vacation, which lasts from the middle of June to the middle of August. During this time, though the students remain, the regular studies are suspended, and eight hours labor a day substituted in their place. Many of the students were in the harvest field, whither we walked. We found about a dozen employed in getting in the wheat, on a tract which had been cleared and brought into cultivation since the Mission was established.

At 6 o'clock all assembled in the Chapel for Evening Prayers. The service was performed by the Bishop and Dr. Muhlenberg, the Lessons being read by a Deacon residing at the Mission, a graduate of the last class.

The Chapel is a wooden building, holding about one hundred and fifty persons. It is painted stone color, and arranged with such attention to ecclesiastical architecture as the means of the builders would allow. The chancel is a recess entirely separate from the nave—the windows are pointed—and the ceiling is a pointed arch, which they were at this time employed in ornamenting with wood work, to produce something of the effect of an open roof. Prayers are read at the altar, and the Lessons at a lectern without the rail, on the opposite side to which stands the pulpit. At the lower end is a gallery, containing a small organ, a gift of the family of the late Rev. Mr. Hull, of Milwaukie. Just inside the door stands the font, made by a Norwegian, from the red cedar wood of the country, and so large as to be used for immersion in the case of infants.

At the close of the service notice was given of the administration

of the Holy Communion at 6 o'clock the next morning. Then came the hour of tea, and at ten o'clock the bell rang, when all the students were expected to retire. So ended my first day at Nashotah.

LETTER II.

GOVERNMENT AND STATE OF THE MISSION.

We need clear and explicit statements with regard to the finances of our religious institutions. The publication of such statistics is the only thing which can preserve the confidence of the community. I propose, therefore, to take up the different departments of this Mission, and from documents recorded by others who have made the examination, as well as from the information I was able personally to obtain, to show as fully as our limits will allow, its present state, and the way in which the system works.

I mentioned in the last letter that lands had been purchased on the Nashotah Lakes. These amount to 584¾ acres. Of this tract, about 100 acres have been cleared and fenced, 75 of which are in crops. A greater part of the Mission lands will be divided into farms, and placed under the control of farmers who are Churchmen, and whose families will add to the strength of the Parish Church. One with his family already resides on a portion of the land, and has taken sixteen acres to cultivate on shares.* Another with his family is daily expected from Ohio. He is to take the general supervision of the Mission farm, and reside in the farm-house lately erected.

In addition to this, the Mission some time ago received a donation of 260 acres on Green Lake, seventy miles north-west of their present location. The object is that a branch of the Mission may be there established, to become another centre of influence. Thus, as the parent institution strengthens, it may begin to colonize, and in this way keep up with the tide of population which is swelling westward. At the time the donation was made, the lands were en-

* [The farmer now, (1849,) cultivates 48 acres. The second farmer has arrived and cultivates 70 acres.]

tirely beyond the white settlers, but the Rev. Head of the Nashotah House has recently received messages, literally repeating the Macedonian cry, "Come over and help us." They state that many Church families have already settled in that neighborhood, in some cases induced by the prospect of having the Mission established there. They desire the offices of the Church, and it is to be hoped that some clergy can be spared to form them into a Parish.

Finances.—In June of this year, Bishop Kemper, (at the request of the officers of the Mission,) appointed a Committee, consisting of Rev. Solomon Davis, and the Rev. Benj. Akerley, to visit the Institution, and report fully on every department. They made a thorough examination, and we copy that part relating to the finances, at the same time calling attention particularly to the opening sentences:

"A fear was at first entertained on the committee's part, that accounts of receipts and expenditures running through nearly six years would require several days before even this one point could be disposed of. In this they were happily disappointed; for *owing to the perfect system and order ruling in every department of the Institution, it required but the glance of an eye to learn any fact in relation to its fiscal concerns, or economical arrangements.*"

"It appears that 584¾ acres of land are held for the use of this Institution, on which there has been paid $675·00 for claims, and $505·30 to the General Government for titles, making the gross sum of $1180·30, while the title of 180½ acres still remains in the General Government. The money for making these purchases was obtained of W. H. Aspinwall, R. B. Minturn and others, who contributed the sum of $2285·44 for the purchase of land, erection of buildings, and other expenditures necessary to carry out the object of this Institution.

"The property above named is held by the Rev. James Lloyd Breck, in trust, for the education of students in Theology, with a view to their ordination as Ministers of the Protestant Episcopal Church.

"Besides the above sum of $2285·44—contributed by W. H. Aspinwall, R. B. Minturn and others, and which was acknowledged in The Churchman of September 24, 1842—the following additional donations have been annually received and duly acknowledged, viz.:

For the year ending September 12, 1842,.....	$750·17
" " " 1843,.....	834·84
" " " 1844,.....	2,698·22
" " " 1845,.....	1,916·93
" " " 1846,.....	2,545·74
" " June 17, 1847,*.....	1,976·00
	10,721·90
This sum, added to the first donation of.....	2,285·44
Shows the whole amount contributed up to this time to be,.....	$13,007·34

"These sums of money the Committee found recorded under the appropriate dates, and with the name of each donor in a book called The Book of Donations.

"Your Committee next proceeded to ascertain the uses to which these donations had been applied, and from the Journal and Ledger ascertained the following facts:

The first building erected, and known as the Blue House, cost.....	$350·00
The Chapel,.....	600·00
Enlarging the Chapel during the summer of 1846,.	400·00
School House,.....	150·00
Kitchen and Dining Room,.....	200·00
Store House, with Students' Rooms above it,.....	200·00
A building of eight Students' Rooms,.....	400·00
Wash House,.....	250·00
Carpenter's Shop,.....	200·00
Barn,.....	500·00
Farm House,.....	500·00
Ice House,.....	80·00
Poultry House,.....	40·00
The total amount expended in building, and for which they are insured, is	3,870·00

An examination of the last quarterly accounts of the Heads of Committees, showed a further expenditure for stock, &c., now on hand, in the various departments, viz:

* At which time the Report was made.

The steward's department, being cooking utensils, stove, &c.,	$238·60
Bakery—utensils,	8·37
Garden—hoes, rakes, &c.,	12·75
Medical—drugs, medicines, instruments,	105·00
Dairy—twelve cows, calves, churns, pans, &c.,	247·75
Land clearing—ploughs, wedges, &c.,	30·00
Farming—oxen, ploughs, axes, &c.,	310·00
Carpenter—tools,	37·59
Infirmary—utensils for chambers,	8·60
Poultry—chickens and turkeys,	17·00
Washing—boiler, washing machine, &c.,	56·26
Clothing—wearing apparel now in use, material for new, bed and bedding,	1,295·89
Tailoring—flat-irons, shears, &c.,	10·75
Brickyard—machines, levelling at yard, &c.,	108·75
The whole amount of property in the various departments amounts to the sum of,	$2,487·31
To this must be added the cost of clearing, breaking up, and fencing eighty-two acres of land,	820·00
Adding to these sums the money paid for claims, titles, &c.,	1,180·30
And the cost of buildings,	3,870·00
We have, as the outlay for land, buildings, stock, &c., the gross sum of,	$8,357·61

Further expenditures have occurred, in the maintenance of students.

Students.—During the year 1841, the Institution had *one* student; in 1842, *five;* in 1843, *eight;* in 1844, *twenty-eight.* Of these twenty-eight, six were mere academical students, and were dismissed at the end of the year. In 1845, the Institution had *twenty-one;* in 1846, *twenty-three;* at the present time, *twenty-three.*

"The actual cost in maintaining the students in clothing, food, lights, &c., has been $75 per year and labor. Counting the students year by year, eighty-five have been supported for twelve months, and twenty-one for six months. The eighty-five for twelve months, at the rate of $75 a year, have cost the Institution $6,376; and the twenty-one for six months have cost $787·50; making a total expenditure for clothing, food, &c., $7,162·59. This sum

added to $8,357·61, being the cost of lands, buildings, stock, &c., shows an outlay of $15,520·11. The amount of donations to this Institution, as shown above, has been $13,007·34. Thus leaving a balance in favor of the Institution, of $2,512·77."

The Committee conclude their report by stating their confidence "that the moneys contributed to this Mission have been faithfully and judiciously applied."

Government.—The Bishop of the Diocese is the Head of the Institution, and has over it an entire control. The Pastor, so far as empowered by the Bishop, and in accordance with the rules of the Institution, administers its government.

Members of the Institution.—No person can enter the Institution under the age of fifteen years.

The members are divided into *Students* and *Lay-brothers.* All enter as candidates for studentship, and undergo a probation of six months. At the end of this time, if the Bishop, the Rev. Pastor, and the Rev. Professor, are satisfied as to their piety, and deem them endowed with sufficient mental capacity to exercise the Christian ministry to the glory of God and the edifying of His Church, they are then permitted to matriculate as *Students*, by promising a strict obedience to the Rules and Regulations of the Institution. At the end of six months after being admitted as *Students*, they may become *Lay-brothers.* The motive with a *Student* for becoming a *Lay-brother* may arise, either from a desire to share his abundance with poorer brethren, or from an inability to support himself. If he becomes a *Lay-brother*, all moneys received by him must pass into a common fund, from which fund all the *Lay-brothers* receive their support, e. g., clothing, food, washing, use of text books, and when ordained, an outfit, either in money or books, as they shall most need. The *Lay-brothers* also shall bind themselves to remain three years at the Institution, unless in the mean time admitted to Holy Orders, in which case, as in the case with all who are ordained, their connection with the Institution is severed. If any do not feel disposed to become *Lay-brothers*, they remain as *Students.* In this case they must provide themselves with clothing, lights, medical attendance, stationery, an axe, and pay to the Institution $25 per year. They must also furnish themselves with text books, unless payment is made for the use of the same by extra work.

Labor.—There are *thirteen Committees*, the names of which designate the kind of work done by the members, viz: Gardening

Bakery, Medical, Dairy, Farming, Carpentering, Infirmary, Clearing-land, Washing, Clothing, Tailoring, Poultry and Steward.

The Clothing and Tailoring Committees regulate supplying the members with proper clothes, which are ordered and made out of the Institution.

The Infirmary Committee see that the students when ill are properly nursed and every want supplied. On a student joining the Institution, he is a member of a section of four, and when ill, the members of his section take care of him, under the direction of the above Committee.

The Committees are permanent, except where a young man discovers no capacity for the particular branch of labor at first assigned him: in that case he is transferred to another, till he finds his *proper place*, in which, when found, he labors, till his connection with the Institution is severed. The head of each committee is held responsible for the tools, furniture &c., belonging to his department, and also for the faithfulness of the work done by the members under him. He is also required to render a quarterly account of the condition of his department, which account is examined by the faculty. In addition to the reports of the heads of Committees, each Committee man is required to make an individual report of his personal expenses, labor, breakage, &c. Each is charged with his expenses, as clothes furnished, &c., also with breakage, and is credited with his labor at a fair valuation.

Studies.—The course is thorough both in theological and academical learning. Students deficient in the latter are obliged to prepare themselves before being admitted candidates for Orders, and the time required is of course regulated by the capacity and industry of the individual. The course of study is directed by the Bishop and the Faculty. The theological branches are taught exclusively by the professor of theology, while the more advanced Candidates for Orders assist him in the mere academical branches. "As to the Rev. Professor himself," says the Report from which I have already quoted, "we have only to refer to the class of seven who were ordained in Ember Week of last Lent. These are living witnesses to his ability as a teacher, and to his soundness in 'the Faith once delivered to the saints.'"

I have been thus particular in giving the financial Report of the Mission, and its whole internal arrangements, because those who conduct it desire that its principles should be investigated and submitted to the Church. Nothing here is done in a corner. The

founders of the Mission assume no authority to themselves in right of their labors. They grasp at no power and assert no control over the disposition of its funds. They feel that they are only the agents of the Church, and amenable to her. They would submit themselves entirely to her voice. It is their intention, as soon as possible, to free themselves from the responsibility of having the property in trust, by procuring a satisfactory act of Incorporation at the next meeting of the Legislature of Wisconsin.*

The whole plan of the Institution is indeed one eminently adapted to the wants of our country. The trifling expense of education here renders it accessible to many who would be debarred from our other Colleges. The plan too of taking students at any stage of their progress is a new one. It unites all in one brotherhood, from the graduate of foreign Universities to the untutored Indian, who, when he enters the Mission, is unacquainted even with the rudiments of the English language. No preparation is required for admission, except that which is of the heart and the spirit. None need therefore to be ashamed of his ignorance, or for this cause draw back. Here he will be taught to supply the deficiencies of his early days, and with patient toil be disciplined year after year until he is able himself to become a teacher.

It inculcates too, so thoroughly a spirit of self-denial. The candidate is thus prepared to endure hardness, and amid his wearing labors in this western wilderness, he feels that nothing new has happened to him, for the lesson was ever inculcated that thereunto was he called. We might too, speak of him who is the Head of the Mission—who, leaving a home of refinement and elegance, has for six years labored amid difficulties and trials, which nothing but his calm decision and indomitable energy could have surmounted. But we forbear, because we know he himself would shrink from disclosures like this, leaving what he has done in secret to be judged and rewarded by Him who seeth in secret.

We would merely remark, that he has infused his own spirit into the Institution, and we would ask, whether in this day of self-seeking and ease, such efforts should be looked on coldly by the Church, and with fields whitening around them for the harvest, the members of this Mission shall be crippled year after year, and the triumph of our faith held back, because their brethren of the East will not give of their abundance to furnish the armor, without which the young soldier of the Cross can not be arrayed for the battle.

* [This has been done. The property has been transferred to the Trustees of Nashotah House, which has been incorporated as a missionary college with University powers.]

LETTER III.

THE DAILY ROUTINE.

At Nashotah the history of a single day will convey a correct idea of the routine of the year. I return therefore to our narrative, at the beginning of the second day. At 5 A. M. I was awakened by the bell, which hung from a lofty oak tree. At this hour the students are expected to rise. At six, another ringing of the bell called to prayers at the Chapel. In accordance with the notice given the evening before, the Holy Communion was administered, and only the Communion Service used at this time. They began the custom of having the Holy Communion on Thursday mornings, at a time when the members of the Mission were generally scattered through the country on Sundays. Since the ordination of the last class, however, a number of the stations where lay readers were employed have been filled by clergymen, and the students are now more at home than formerly. They continue, however, to have the Communion every Sunday, Thursday, on all Saints' Days and Holy Days, and the days after the prominent festivals, for which a Preface has been appointed. The members of the Mission, however, are left at liberty as to the frequency of receiving. On this occasion, when the Offertory was read, some bank bills were placed in the plate by one of the students. This I was informed was a donation they had lately received. All such are offered at the altar previously to being used.

The Morning Prayer was said at 9. This takes place at this hour on Thursday alone, in consequence of the Morning Communion. On all the other days, the Morning Prayer is at 6 A. M.

At 12 each week day a Litany is said. For these occasions, except on Wednesday and Friday, when the Litany of the Church is used, special services have been prepared, which have been approved by the Bishop. The attendance on this service is voluntary, but the members of the Seminary are divided into three courses, who attend by turns, so that each one is present twice a week. These Services, which are simply domestic prayers, seem to be composed in the spirit of early and better times, and imbued with the deepest spirit of devotion. As a specimen, we copy a part of that for Monday—"A Litany to the Holy and Undivided Trinity"*—

* From Dr. Berrian's excellent Manual, "Enter into Thy Closet," p. 56.

to show in how affecting a manner it brings in review before the mind every portion of our Lord's life:

"For Thy miraculous conception by the Holy Ghost, and Thy humble birth from the Virgin Mary:

Response. Our souls do magnify Thee, O Lord.

For Thy meek subjection to Thy parents in the meanest offices of private life: and for Thy condescension to the form of a servant, though Thou wert Lord of all:

R. Our souls do magnify Thee, O Lord.

For Thy fasting and retirement in the desert; for Thy mildness and benignity in conversation; for Thy heavenly doctrine and glorious miracles:

R. Our souls do magnify thee, O Lord.

For the compassionate tears which Thou sheddest over Jerusalem; for the humble washing of Thy disciples' feet, and for the glorious institution of the blessed Eucharist:

R. Our souls do magnify Thee, O Lord.

For Thine agony and bloody sweat in the garden of Gethsemane; for thine entire self-denial and absolute submission, not only to the will of Thy Father, but even to that of Thine enemies:

R. Our souls do magnify Thee, O Lord.

For thine incomparable patience in the violence and outrages of Thy persecutors against Thy Sacred Person; for Thy wonderful silence whilst they falsely accused and unjustly condemned Thy innocence:

R. Our souls do magnify Thee, O Lord.

For Thy perfect resignation whilst they shamefully stripped Thee and cruelly scourged Thee; for Thy admirable meekness whilst they crowned Thee with thorns and forced Thee to carry Thy Cross; which was laden with the sins of the world;

R. Our souls do magnify Thee, O Lord.

For Thy immovable constancy whilst they fastened Thee to the Cross, piercing Thy blessed hands and feet with nails, and giving Thee vinegar and gall to drink!

R. Our souls do magnify Thee, O Lord.

For the infinite compassion and forbearance of Thy spirit in ex-

cusing their sin and praying Thy Father to forgive them, even in the extremity of Thy tortures;

R. Our souls do magnify Thee, O Lord.

For Thy glorious resurrection from the grave, and triumphant Ascension into Heaven; for sending Thy Holy Ghost to abide with Thy Church forever, and promising to be with us Thyself to the end to the world:

R. Our souls do magnify Thee, O Lord.

At 5 P. M. we again assembled for Evening Prayer. To my mind there was a solemnity in the Service greater than I have often felt beneath the lofty arches and fretted roof of some magnificent Cathedral. Without all was stillness. Scarcely a ripple disturbed the lake, or a breeze stirred the leaves of the old oak trees above us. The only sound heard was the swell of the organ, and the anthem raised by manly voices, as it was borne over the old Indian grave, and floated through the glades of the forest. Around me were kneeling together, Americans, English, Irish, Swedes, a Dane, a Norwegian, a converted Israelite, and the dusky sons of our own forests. Of the latter there are now three at the Mission, two of whom on this occasion, were members of the choir. They came scarcely acquainted at all with our language, which had to be learned before they could commence their studies. One of them has been four years connected with the Institution and is expected in about four years more to be ready for Orders, and thus able to return a teacher to his tribe. This is the principle of the Institution—to let each one on leaving it return to his own countrymen in the territory.*

These Indians are Oneidas from the Mission of Mr. Davis on Duck Creek, where a flourishing Church has been formed, and a system of discipline adopted as strict, as that introduced by the Jesuits, and far more efficient. The Indians, in their own figurative language, have bestowed on Bishop Kemper a name signifying *The Keeper of the Word*, and on Mr. Davis that of *The Clear Sky*. When the late Convention of our Church was held at Milwaukie, four Lay Delegates from the Oneidas appeared and took their seats. They walked the whole distance from the Mission, the last day travelling forty-five miles. On the evening that the Convention closed, a resolution was passed expressing the gratification of its members at the presence of their Indian brethren; which being explained to the

* [During the past year a Welsh student has also been received into the seminary to be educated for the Welsh population, already numerous in Wisconsin.]

Chief, he rose with the interpreter, and replied in his own tongue in a short speech, which even when heard as a translation, showed the point and sense which has always marked the addresses of our Indians. We believe, however, that it is the first time the voice of one of our aborigines has been heard in the Councils of the Church.

But to return to the routine at Nashotah. At 9 P. M. they meet again for family prayers, though attendance on this service, like that at noon, is voluntary. Thus it is that they continue "instant in prayer," endeavoring to sanctify each portion of the day, and in this distant wilderness, which a few years ago the foot of the white man had scarcely trodden, to keep the fire perpetually burning on the altar.

On Sunday at 6 A. M. is a special service which has been prepared with the consent of the Bishop, and adapted to the wants of the members of the Mission. For the public worship during the rest of the day, the regular services of the Church are of course used. On this day the Chapel is filled with the settlers from the neighborhood, and exclusive of the members of the Mission, has 45 communicants. This building, however, is not to be used much longer for a Parish Church. About half a mile distant, a portion of ground has been purchased, on which one is to be erected. The rest of the ground has been solemnly consecrated by the Bishop as a burial place for the members of the Church. No one indeed can travel through the far West without seeing the necessity of something of this kind to impress upon the inhabitants a respect for the mortal remains of their friends. We see graves scattered by the way-side and in the fields, where in a few years there will be no record that any are awaiting the resurrection. They need something to remind them, that precious in the sight of the Lord are even the bodies of His saints.

During the last year the members of the Mission had 17 stations for preaching and lay reading, within a circuit of thirty miles. Several of these have since been permanently filled by the last class ordained. Among the Norwegians, (of whom there are 19,000 in the territory,) I believe there are two parishes and nine stations, and it is hoped that before long arrangements will be made by which this entire body of Christians will conform to the Church. The students act as lay-readers and catechists. When, from the scattered situations of the settlers, they cannot form Sunday Schools, they go from one log cabin to another, every where catechising the young, sowing the good seed of the word, and thus "seeking for

Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever." It is in this way that they are enabling the Church to pre-occupy the territory.

On Saturday afternoon those who are thus employed, disperse to their posts, walking often the distance of sixteen miles, and returning on Sunday evening or Monday morning. The President has at times walked thirty miles, to the extremity of their mission. Formerly he was accustomed every summer to depart with his assistants on a tour for a month, carrying their tent and encamping at night, that he might thus visit every portion of the field allotted them. The multiplication of clergy, however, now renders this unnecessary. Their journeys are shorter, taken with their knapsacks on their backs, while the filling up of the country with settlers, ensures them some place of rest at night.

Meals.—At 7 they assemble for breakfast—at a quarter past 12 for dinner—and at 7 P. M. for tea. Formerly the cooking was obliged to be done by those connected with the Mission. This necessity, however, has now ceased; a regular cook (a colored man,) has been employed, by whom the duties of this department (baking excepted,) are discharged.

Hours of Study and Labor.—In winter time the hours of study and recitation are from 7 A. M. to 12, and from 7 P. M. to 10 P. M. In the afternoon they labor from 1½ to 5½. In January and February the hours of labor are reduced to two. In vacation, (from the middle of June to the middle of August,) when their studies are suspended, they labor eight hours a day. During August, leave of absence is granted to one-half the students for a week, and then, on their return, to the other half for the same length of time. By this arrangement a sufficient number are retained at the Mission to carry on its labors.

Each has his separate room, where the utmost cleanliness and neatness are seen. Candidates for Holy Orders study in their own rooms; the others mostly in the school room, under the direction and in the presence of the Rev. Professor, that he may render them assistance when necessary.

I have been thus particular in giving, as far as possible, a correct and minute account of the arrangements of the Mission, because it is a new feature in our Church, and one which is daily exciting more interest at the East. As is the case with every new enter

prise, mistakes have been made, which the officers of the Institution are endeavoring gradually to rectify. They feel that every year they are gaining experience, and rendering the Mission more efficient.

What then has the Mission already accomplished? It has been a centre of influence which has been felt over the whole territory. Through its instrumentality, congregations have been gathered in many places, and in this diocese alone is the Church doing any thing to keep up with the population—to afford its offices to our brethren from other lands, before they have wandered into the numerous sects which are peculiarly rife in a new country. It is for this reason that Wisconsin is now—in the very year in which its Primary Convention is held—actually stronger in Church influence than most of the dioceses of the West, which have been organized for years. The very first class which left Nashotah during the last spring, furnished seven Clergymen to the Diocese. Two of them, Messrs. Keene and Ingraham, are laboring with zeal and success to build up two new Parishes in the rapidly growing city of Milwaukie. Another has a Parish formed from our people who have emigrated from the East. Another has gathered an interesting Parish of English settlers. Another has taken the place of Mr. Davis, among the Oneidas, as his health required for a time, change of climate. Another, Gustaf Unonius, a Swede, is now laboring among his own Scandinavian brethren at Pine Lake, where he has a thousand persons under his charge, among whom are two hundred and fifty communicants. Another, Dr. Johnstone, has three stations at which he officiates.

These, too, were all men fitted for the West—trained to endure hardness—and for years familiar with the field on which they have entered.* "You can not"—said a laymen of the Diocese to me—"you can not exaggerate the self-denial of the Nashotah Clergy." And so, if the Church supports this Institution, will it be year after year. Such will be the sons she will ever send forth.

* One of the most common charges against the Institution is, that the doctrine of the *celibacy of the Clergy* is inculcated. We take, therefore, this opportunity to deny it. Such is not the case. The only foundation for the story is, that a student upon joining the Institution, pledges himself not to form any engagement with reference to matrimony during his union with it The moment he is ordained, he is of course left free to do as he pleases. We believe there is no one acquainted with the state of things in some other Seminaries of our Church, but must feel that it would be better for the students if they were under the restriction of this rule. If there was less visiting, there would be more theology.

WHAT DOES NASHOTAH MOST NEED?

I. *Scholarships.*—Seventy-five dollars per annum will support a student. And how many are there among the wealthy laymen of our Church who could easily pledge this sum for a stipulated period? Thus, in a few years they would be the means of introducing another Clergyman into the Church, and feel that through their instrumentality, Sunday after Sunday, the Gospel is preached in the far West, and hundreds hear it who but for them might have gone down to eternal death. There is no reason why in a few years this Institution should not have 150 students instead of 25. Its influence might be ten-fold inceased, if the Church would give the means. There are hundreds of young men in humble life scattered through our land, who can not go to our other Seminaries, but here might be trained for the ministry, because here they can begin with the very rudiments of education.

II. *A Library.*—The Library now contains only 1060 volumes. They need theology, reference books and particularly text books. Of the latter there are not enough for the use of the students. Had not some been procured from the Library of the Bishop, the last class could scarcely have completed its studies. And how many volumes of the Greek Testament, Burnet, Pearson, &c., are lying idle at the East, which here would be most diligently used? They need books of ordinary religious reading to lend through the neighborhood. They need, too, books of general literature. Of these there are scarcely any in the Mission. It must be evident, too, that most of the young men come here totally uninformed on literary subjects, while they find no means of supplying this want—no books to read for the culture of the mind or relaxation. The donation, by a few families at the East, of the volumes they have read and then thrown aside as useless, would remedy this evil. Philosophical apparatus too is absolutely necessary at this time to enable the Professors to carry on the scientific education of the students.

III. *Funds for Building.*—It will be seen from the account given in the first of these letters, that the buildings now erected are only temporary and would soon be insufficient. The officers of the Institution, too, are well aware that they must build *for the future.* Every plan therefore adopted has *permanency* in view. And such is the object they will have in the construction of their buildings. Dr. Muhlenbergh has kindly consented to procure a proper plan from an architect in New York, and in conformity with this they

will build as soon as they have the means. Everything will be substantial, and in its architecture conformed to the purpose for which it will be used. They expect it to be the work of years—perhaps of generations—yet they will build on, like the successive architects of those grand cathedrals abroad, remembering that they are toiling for coming ages, and keeping one great plan always in view, so that when the whole is at last finished, all will be marked by unity.

Will not the friends of the Institution then aid this design? Let contributions be given expressly to form a "Building Fund," and then as years go on, we shall see gradually rising on the banks of this beautiful lake, a noble structure whose very architecture will tell of the Church. What a monument would it be for many of our wealthy men, should they erect a portion of these buildings, so that centuries hence, when they have been long sleeping in the dust "their works should follow them," and from the hall which they reared, men each year come forth to preach the doctrines of our Holy Church!

But we must close this article which has already extended beyond our intentions. Yet we have written fully and earnestly, from the feeling that Nashotah is the hope of the Church at the North West, and as such deserves to be thoroughly understood. It is a model, too, from which other institutions will be copied. We mean not in their outward arrangements alone, for this would be vain, unless they imbibe also the spirit of self-denial which forms the life and soul of Nashotah. It pervades every department, and is evident even to the casual visitor. "While I was there"—said one of them to me—"I felt that, after all, there is another world."

Will the Church support it and enable it to extend still further its influence, or shall we excuse ourselves by criticising its arrangements? It is easy to find fault—easy for those who are living at the East in comfort, to carp at the efforts of their brethren who for Christ's sake and the Church are enduring hardness—easy to detect flaws in the manner in which they accomplish their work, who are placed on the outposts of the Church, easier far than to imitate their self-denial. Yet is this the Christian spirit? Suppose that every minute point is not exactly as we should wish it, are we to look with a jaundiced eye upon these, or fix our attention on the great whole? Are we to sacrifice the interests of the Church at the West to trifles? Time is passing on, and the working days of life are going by, yet when its evening comes, would we not rather have the retrospect of those who now at Nashotah are sacrificing

everything to this cause, than that of many at the East who hold back their hand from aiding them, because every thing is not precisely conformed to their views? Which will receive the noblest reward, when the test is—"They who have suffered with me shall also reign with me?"

APPENDIX.

March, 1849.

Eighteen months have passed since the foregoing letters were written, and the Nashotah Mission has therefore been subjected to a still further test of time. Its course, however, has been onward, each month has demonstrated more conclusively the stability of the principles on which it is founded, and enabled it to exert a wider influence for the Church, through all the North West. It will be well, therefore, to mark its progress, and state the points in which changes have taken place.

The principal of these is, the Incorporation of the Mission by Act of the Legislature of Wisconsin. This is a charter fully satisfactory in every particular to the friends of the House. It is endowed with University powers, and every right is secured to it which is necessary for the entire preservation of those distinctive Church principles, to advance which it was established. The Trustees, who can not exceed seven in number or be less than five, have been appointed, and the whole property of the House has been transferred to their keeping. The Mission itself, in all its departments, is governed by a Faculty, composed of the Bishop and Clerical Members of the House.

The Charter recognizes the following departments as connected with the Mission, viz.: 1. The Divinity School. 2. The College. 3. The Academical Department. 4. The Parish School.

Of these, *the Divinity School*, which was earliest established, is always to be first and controlling in its influence. To it is committed the entire internal arrangement of the whole community at Nashotah. To its students the Faculty are to look, as those most deeply interested both in the spiritual and temporal affairs of the whole Mission. It is not to be, as in most institutions, *first* the College, and *second* the Divinity Department, but the latter is to stand *first*. The principle on which every thing is founded is, that the whole Institution is to have no existence apart from the Brotherhood of

the Theological Department. When that perishes, it is felt that all the Church can prize at Nashotah, must likewise perish. With the students of this alone, there is manual labor, and a constant home. The members of the other three departments are excused from labor, and are pay scholars. With these, when vacation comes, Nashotah ceases to be a home; but with the first department, its members remain and pursue their labor the more closely, because studies are for a time suspended. It is to be separate too, not only as a department, but in its location. To it will always be attached the Chapel of the House and the Library, and thus all arrangements will tend to show that this is regarded as the most important feature of the Mission. The present number of students is about thirty.

The *College* will not probably be opened for several years, but the *Academical* and *Primary Schools* are already in operation. The latter was begun upon the Mission premises, December 1, 1847. In the first year it averaged forty scholars, and we believe the present number is about sixty. Of these, sixteen are from the lake towns. They board in families living on the Mission premises, and are entirely under the supervision and control of the Faculty. This is looked upon as the nucleus of the Academical Department. The students are under the charge of four of the Lay-brothers, who each spend three or four hours a day in the school, while the professor of languages gives it also his personal oversight. The Rev. President visits it also once a day, remaining an hour for the purpose of teaching the catechism. There are several classes in the school in different grades of religious instruction, the teaching of which is confined entirely to the clerical members of the Institution. So great has been the progress of the scholars in secular learning, that many through the surrounding country who differ from us in faith, send their children, and even submit to the religious teaching.

During the past year the Faculty has been strengthened by the addition of another clerical Professor, who will probably devote his life to the interests of the Mission. Of him, it is only necessary to say, that his thorough scholarship enables him to take the oversight of the department of languages, including the Hebrew; his aid is also rendered in several branches of the theological studies, and particularly in that spiritual training of the students which is to give life and vitality to every thing they acquire.

The course of preparation for the candidateship is intended to be made thoroughly adequate to the mental necessities of one entering upon the study of theology in its various departments; namely, as furnishing the requisite amount of mental discipline, a radical know-

ledge of the Latin and Greek languages, the primary mathematics, belles-lettres, history, mental and ethical philosophy. The course in this department although limited when compared with the *paper course* of ordinary colleges, will be adhered to strictly, will be enlarged from time to time, and embraces the most thorough tuition as far as it goes. Every thing has a direct reference to the missionary life.

In the Latin language the studies are these: in addition to a thorough acquaintance with the Grammar, (which is furnished the student in manuscript by the professor in this department, and is illustrated and explained at the black board,) and with the more primary books there are; 1. Conelius Nepos, entire, rendered into English, and imitations from him in English, rendered into Latin on alternate days. 2. Three books of Cæsar, and the History of Cataline, by Sallust, or in lieu of the latter, the four Catalinarian Orations of Cicero, with frequent translations of English into Latin. 3. In Latin prosody, the Latin Rules of Alvarez committed accurately to memory, and applied in reading three books of Virgil's Eneid. 4. Livy, the first four books, (about two-thirds of the edition commonly used,) analyzed with reference to the construction of Latin sentences, and the use of tenses, and translated at the same time with severe accuracy, and a due attention to the foundation of an English style, which it is believed may be better promoted in this way than any other. The Satires of Horace, entire, with some of the odes, in which particular attention is paid to the metres and scanning. Alvarez's Prosody is continued through this year. Added to this, there are occasional exercises in the writing of original compositions in the Latin language, and once in every month the class spend several hours in the presence of the Professor, when they are furnished with a piece of difficult Latin from one of the old authors, which they are required to translate into English in writing, without any other assistance than a Lexicon, in the way the examination tests are conducted in the English Universities.

In the Greek language the course is equally thorough. The student is required to recite a synopsis of the Grammar, embracing all the usual forms, from beginning to end, at one recitation, before he is allowed to begin translation at all. Then follow, Jacob's Greek Reader, two-thirds, the Cyropedia and Anabasis of Xenophon, six books of the Iliad, and a play of one of the tragic poets. The Greek course, however, is not yet considered as full.

The mathematics are pursued through Euclid, and in English studies, attention is paid to English Grammar and Rhetoric, the

Analysis of Pope's Essay on Man, composition of original essays, elocution and extemporaneous speaking. In the natural sciences, natural philosophy and chemistry, with the use of such apparatus as they may be able to procure. In history, Taylor's Manual, with lectures, and in mental and moral science, the excellent Treatises of Abercrombie.

This comprises the preparatory course at present, and considering that every thing here laid down is *exacted*, it may be regarded as already not much inferior to that of ordinary colleges. The scheme of study thus described, *is in actual operation at present*, and not merely what is proposed to be done in the future.

Having sustained a satisfactory examination in these studies, the student is prepared to become a candidate for Holy Orders, and to enter upon the study of the various branches of theology.

The course of theological study embraces *four years*, and is mainly that laid down by the House of Bishops.

In the first year, the student reads Prideaux, Horne's Introduction, and the whole of the Greek Testament critically with Bloomfield's Annotations. Hebrew is begun this year, the grammar mastered with Stuart's Chrestomathy. The Hebrew course, as recently prescribed by the Faculty, embraces three years. The first is devoted to historical prose, with Exegesis; the second to the Messianic Psalms, with Christology; the third to selections from the four great prophets, with lectures on Hebrew poetry and sacred hermeneutics.

The second and third years are principally given to dogmatic theology. The usual topics, both didactic and controversial, are discussed by lecture, and in the use of the standard text books. Special attention is paid to the Calvinistic and Romish controversies, and the student is prepared as far as possible, not only to unfold the doctrines of Christianity from the pulpit, but to meet and repel the various heresies which flourish no where in wilder and ranker luxuriance than in the West. Especially in moral theology, and what may be called "subjective divinity," is pains taken to ground the student in Catholic doctrine. The doctrines of the fall, of original sin, of the grace of the Holy Spirit, of the need of an atonement, and of salvation only by Christ's merits, and the further doctrines of conscience and the will, the affections, or those that in general concern man's nature, are largely dwelt upon in the teaching of this year.

The fourth year is devoted to Church history. In the composition and delivery of sermons, there are weekly exercises of all the students throughout the whole course.

The devotional services of the House remain as they were two years ago, with some little addition. Every Sunday evening there is a *spiritual conference* on some subject in practical divinity, which is made altogether a devotional exercise, to promote in some measure that growth in grace, and the wisdom that cometh from above, without which, the brethren of Nashotah feel that their labor were vain and their hopes vain, and which it is the primary object of their lives to acquire. A subject (for example, "humility" or "self-denial,") is assigned to the students at one conference, to be made a subject of meditation during the week, and they are to be prepared, when called upon, to declare the result of their reflections. The Professor then sums up, and concludes with prayers. The Rev. President and the professor of languages alternate every Sunday in the Chapel pulpit, and also preach extemporaneously after prayers every Wednesday and Friday evenings during Advent and Lent. Their sermons pursue a regular system of the practical catholic life, discussing those subjects which are most appropriate to the season of the year.

We have thus placed before our readers as complete a view as possible of the Nashotah Mission. There seems to be no limit to the usefulness of the Institution, if its friends at the East would furnish means for its expansion. It might occupy the whole diocese for the Church, not only moulding the minds of the rising generation by its primary and academical departments, but yearly sending out men from the theological school who are trained to hardness and adapted to the labors of the West. But at present this influence is narrowed by the impossibility of supplying accommodations for the students who apply. In a letter from the Rev. President, (dated June 20th, 1848,) he says: "We are crowded with students, and have now converted into rooms for the Lay-brothers, all our buildings that will admit of such transformation. I have refused three or more students this spring, and must refuse all that apply for the present. This is bad, I confess, but we have no means whereby to accommodate more, and no means to build. We have now thirty divinity students, and several more are expected whom I had engaged to take. What shall be done? Bishop Kemper wishes for clergy, and those suitable for the West. In a letter of May 20th, written at Burlington, Iowa, he says: 'You inform me you see not how you can take another student at Nashotah, for want of room. This is deplorable, when I see immense districts settling throughout the North West—Congregational preachers and

Romish priests crowding into them—and no one appearing even to tell of the Church. If we are right, we ought to accomplish much more than we do. I ought to have at least a dozen clergymen every year to locate. There is a place not more than twelve miles from Galena, where without moving a step, only turning around, *six* Romish Chapels can be counted.'" And in a letter to the writer of this pamphlet, (dated Feb. 6, 1849,) the Bishop says: "Buildings are now exceedingly needed. The determination of the Trustees and of the Faculty, and particularly of our indomitably persevering President, *to keep out of debt*, may greatly delay the growth of Nashotah, but must afford satisfaction to every friend of our glorious cause, that there will be no waste of funds and no breaking up of the Institution. Oh! if the Church at the East would only give us means, Zion in Wisconsin would soon be flourishing, glorious, and powerful."

Let the fact then be known to the Church, *that young men looking forward to Holy Orders, are prevented from entering on their studies, because they can not be accommodated at Nashotah.* But ought these things so to be? Shall the golden opportunity for the West pass by, and the field be occupied by others, and laborers be asked for in vain, while they themselves are standing ready, saying: "Here am I, send me?"

We would propose then an effort in which all can take an interest. Dr. Muhlenberg has procured the plan, (referred to in one of the former letters,) which admits of additions to any extent. In accordance with it, one permanent building could be erected, consistent in itself, but part only of a whole, for the sum of *one thousand dollars.* This will answer for the theological department, while at any time a similar one can be erected for the academical students. Are there not then *one hundred* individuals who will contribute *ten dollars* each, so that this plan can be carried out during the coming spring? Supply merely the means for building, (and building can be done at a cheap rate, since brick is manufactured on the spot,) and in a few years Nashotah will have a hundred young men training for the ministry, instead of thirty. Will not every clergymen who reads this statement, procure one or more such subscribers among his parishoners? Are there not ten rich men who can themselves each give a hundred dollars, and who will not regret the offering "in the hour of death and in the day of judgment?"

We commend it then to the Church. There are those who in suffering and toil are laying deep the foundations of our faith in the

mighty West; shall we uphold them? or shall we let them struggle on, and a whole generation pass away in ignorance, while we will do nothing that the desolate may stretch out their hands to God, and "Christ's sheep that are dispersed abroad, and His children who are in the midst of this naughty world, may be saved through Him forever?"

NOTICE.

Any donations for Nashotah can be forwarded to WILLIAM H. ASPINWALL, Esq., New York, by whom they will be acknowledged in our Church papers.